No 6

HEATHENS

PROFESSING

JUDAISM

WHEN

The Fear of the *JEWS* fell upon them,

G.R. III.
BRITISH MUSEUM

N°. 6.

Heathens profeſſing Judaiſm, when the Fear of the Jews fell upon them.

The Subſtance of Two

SERMONS

Preached in the

Tolbooth Church *Edinburgh*,

On Occaſion of

The Thankſgiving, *June* 23d 1746, appointed by the late *General Aſſembly of the Church of SCOTLAND*, for the Victory obtain'd over the Rebels at the Battle of *Culloden*, *April* 16th 1746.

By ALEXANDER WEBSTER one of the Miniſters of the ſaid Church.

— I know the Blaſphemy of them which ſay they are Jews and are not, but are of the Synagogue of Satan. REV. ii. 9.

EDINBURGH,

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G.R. III.

To all Thoſe

Whoſe Concern for the

Welfare of our *JERUSALEM,*

And Zeal for the

BRITISH ISRAEL,

COMMENCED

Before the Battle of *CULLODEN;*

This DISCOURSE

Is reſpectfully Dedicated

By their

Sincere Friend, and

Obedient Servant,

The AUTHOR.

To the Honourable,

Lieutenant-General *George Preſton* of *Valleyfield*,

Lieutenant-Governor of the Caſtle of *Edinburgh*, &c.

THE following Sermon, Brave Sir, claims your *ſpecial* Patronage, as dedicated in a *particular Manner* to ſuch *good old* Friends of our excellent Eſtabliſhment, whoſe *long* and *faithful* Services in Defence of their King and Country ſo juſtly merit immortal Honour.

The diſappointed Hopes, *by your unſhaken Loyalty*, of a *Jacobite* Party, once big with the Expectation of gaining the neighbouring Fort, are to

Enemies

Enemies themſelves a laſting Monu
ment, that *PRESTON*'s Zeal fo
the *illuſtrious Houſe of HANOVE*
does not take *Date* from the 16*th* o
April 1746.

I will be forgiven to ſay, withou
derogating from the Regard due t
any Perſon whatſoever; Happy wa
it for my Fellow-citizens, and happ
for the Nation, that the Caſtle o
Edinburgh was *then* bleſſed with ſuc
a *prudent* and *faithful* Governor!

Permit me, SIR, to take this Op
portunity of acknowledging to th
World, that I have the Honour to be
with all true Whigs,

Your much obliged

and very humble Servan

Edinbr. July 14. 1746.

ALEX. WEBSTE

ESTHER viii. 17.

-----In every Province, and in every City, whitherſoever the King's Commandment and his Decree came, the Jews *had Joy and Gladneſs, a Feaſt and a good Day: And many of the People of the Land became* Jews; *for the Fear of the* Jews *fell upon them.*

WHEN ſome few Years ago the languiſhing State of this Nation called *every true Briton*, to oppoſe the pernicious Schemes of Self-ſeeking Men, when the many bleeding Wounds of an in-ur'd Prince and People required the immedi-

ate Aſſiſtance of *each* friendly Hand; I took Occaſion, from the amiable Example of *Mordecai* and *Eſther*, to excite in my own and in every Breaſt a generous Concern for the *publick Weal*:—And, from the impending Ruin of the *Jews* through the *Advice* and *Inſtigation* of a wicked *Haman*, was careful to caution againſt thoſe deſtructive Meaſures which have ſince proved *one* of the fatal Springs of the preſent execrable Rebellion.

That the Abettors of Tyranny and Oppreſſion, under the Cover of Recantations, Vows and Oaths, mixed in with the Friends of Liberty at that Time;—That the ſeemingly diſintereſted Zeal of many pretended Patriots had *no higher Aim* than themſelves;—That ſome have attempted *unjuſtly* to improve what was *only* meant to rectify the Errors of the Adminiſtration, as Arguments againſt our valuable Conſtitution itſelf;—And have even dared to impute the criminal Conduct of faithleſs Servants, to their Royal Maſter, cannot now be diſputed.——Shall we thence infer,—That publick Spirit is a *mere* Name?—That Patriotiſm, or the Love of one's Country, is the *high Road*

to

to Rebellion? — That *thoſe* who complained of the Mal-adminiſtration of evil Counſellors, and *not thoſe* who gave riſe to ſuch Complaints, have pav'd the Way to the preſent Diſturbers of our Peace? — And that henceforth the Miniſters of Righteouſneſs ought to be ſilent Witneſſes of *Bribery* and *Corruption*, *Perjury* and *Wickedneſs*? —

He may perhaps be an *honeſt*, but I will venture to call him a *weak* Man, who can admit theſe Concluſions. What Notion would we form of one, who becauſe *Chriſtianity*, the moſt valuable Inſtitution in the World, has been perverted to the worſt Purpoſes, reſolves to give up his Chriſtianity altogether? Or becauſe ſo many have miſimproved their *Underſtanding*, the diſtinguiſhed Gift of Heaven to the rational World, wiſhes to commence *one* of the Brute Creation? And is it not a Species of the ſame Folly, to neglect the *habile* Methods of remedying Corruptions in Church or State, becauſe artful Men, by miſinterpreting our commendable Zeal, may ſeek to kindle the Flames of Diſaffection? That is, in plain *Engliſh*, every Man, from the *imaginary*

ginary Fear of ruining his Country, ſhould ſtand by till the Ruin of his Country be *certain* and *inevitable*.

'Tis no doubt infinitely below the *Servant* of Chriſt, to become the *Servant* or *Tool* of a Party; unbecoming the *ſacred Place* where he miniſters, to entertain his Hearers with *railing Accuſations*: But, methinks, *Faithfulneſs* to his God, his King and his Country, obliges him to *cry aloud and ſpare not*, when Attempts are made, from *whatſoever* Quarter, to wreſt from us *any* of our valuable Privileges. And I perſwade myſelf, every Miniſter of the Goſpel, when teaching the important Doctrines of *Repentance towards God, and Faith towards our Lord Jeſus Chriſt*, will, as *neceſſarily* connected with this, faithfully point out, on all proper Occaſions, the *national* as well as *private* Sins, that call for *ſuch* Repentance; and will not ceaſe to warn thoſe under his Care, to beware of *ſuch Men* as at *once* or *piece-mail* would take from them the holy Scriptures, the *alone* Foundation of their Faith.

Few will deny, *hereditary Slaves excepted*, that, when ALL is at Stake, ALL may and

and ought to intereſt themſelves; and it ſeems a juſt Conſequence, that ALL ought at ALL Times to uſe their beſt Endeavours for the Safety of the Commonwealth, with a Zeal and Activity *proportioned* to the threatned Danger.

If thoſe in Power might go ſo far as to imbark their Sovereign and Fellow-ſubjects in an *unſound Bottom*, and *without Controul* command them to lanch into the deepeſt Waters, deſtitute of Helm and Sails, Anchor and Tackling; The ſinking Veſſel would *effectually* and *ſoon* convince the World, that a Right to act in Self-defence *only* at ſuch a Time when ALL was *thus* at Stake, is, in other Words, a Right to ſave ourſelves *when* irrecoverably loſt; the Doctrine of *miſtaken* or rather *deſigning Men*, who have deſtined free-born *Britons* to Slavery and Deſtruction.

The Man who can obſerve with an unconcern'd *Eye*, a Conſtitution gradually weakning, will probably not be *much affected* with its total Ruin; and, on the contrary, the *ſame friendly Principle* that diſpoſes to cure the *ſlighteſt* Diſeaſe in the Body Politick, muſt

muſt *much more* incline to prevent a mortal Wound.

Theſe and the like Reflections are ſo obvious, and the Reaſons of oppoſing the *more ſecret* as well as the *open Enemies* of our happy Eſtabliſhment ſo much the *ſame*, that I have ever counted myſelf to have done but a *Part* of my Duty, when inſpiring you, my Brethren, with a juſt Abhorrence of *avowed Rebellion*; and have not been wanting, as you all know, to guard your Minds *alſo* againſt the dangerous Infection of *pretended Friends*.

Animated ſtill with the *ſame Sentiments*, I ſhall always reckon it my Honour to improve *every proper* Opportunity of placing in a true Light the Enemies of his MAJESTY's PERSON and GOVERNMENT, *however dignified* by Names and Titles, and ſcreening their black Deſigns under the Pretence of diſtinguiſhed Loyalty.—With this View, when you are aſſembled at this Time to rejoice in the agreeable Proſpect that the preſent Rebellion *haſtens* to its Concluſion, —it is propoſed, thro' Divine Aſſiſtance, to conſider the Text juſt now read in your

Hear-

Hearing; which Portion of ſacred Writ, when ſuggeſting ſuitable Meditations on occaſion of our happy Deliverance from the *Emiſſaries* of *France* and *Rome*, will warn us alſo of a *perfidious Race* who lurk in our own Boſom.—*In every Province, and in every City whitherſoever the King's Commandment and his Decree came, the* Jews *had Joy and Gladneſs, a Feaſt and a good Day; and many of the People of the Land became* Jews, *for the Fear of the* Jews *fell upon them.*

In theſe Words, as illuſtrated by the Context, the following Particulars deſerve our *ſpecial* Notice;

Firſt, The univerſal Joy of the *Jews*; *In every Province, and in every City, the* Jews *had Joy and Gladneſs.*—ALL were in Danger;—ALL are delivered!—Therefore ALL rejoice.—No Heart unaffected,—No Tongue ſilent!

Secondly, The Greatneſs of their Joy, pointed out by ſeveral emphatical Words; *They had Light, and Gladneſs, and Joy, and a good Day* (a). Great was their Danger,—Great their Deliverance,—and their Satisfaction

(a) Verſes 16, 17.

faction is proportional;—They had gone forth weeping, and now they return rejoicing.—According to the Days wherein they were afflicted, and had ſeen Evil, ſo are they made glad.

Thirdly, The particular Ground of their Joy; *Whitherſoever the King's Commandment and his Decree came, the* Jews *had Joy and Gladneſs.*—The King's Commandment reverſing the bloody Edict *(b)*, whereby ALL *of them, Young and Old, little Children and Women, were bound over to Death and Deſtruction*; or, as others explain it, the King's Commandment impowering them to act in their own Defence againſt thoſe who ſought their Lives *(c)*; the former Deed being by the Laws of the *Medes* and *Perſians* irreverſible: In vertue of which new Commandment, having obtained a compleat Victory over their Enemies *(d)*, they had Gladneſs and a good Day.—Obſerve,

Fourthly, In what Manner their Joy and Satisfaction were expreſs'd,—They made a Feaſt,—gave Gifts to the Poor,—ſent Por-

tion

(b) Chap. 3. 13. *(c)* Chap. 8. 11. *(d)* See Chap. 9.—17.

tions one to another,—paid all due Honour to *Mordecai* the Inſtrument of their Deliverance,—and appointed an annual Feſtival.

They made a Feaſt; a Thing cuſtomary among the *Jews* and other Nations on Days of *publick Rejoicing*; and, when kept within the Bounds of *Reaſon* and *Temperance*, permitted by our heavenly Father, who allows on *ſuch Occaſions* the more liberal Enjoyment of the good Things of this Life, that his Bounty in giving, and Kindneſs in preſerving them, may be acknowledg'd with becoming Gratitude.

They gave Gifts to the Poor (e), as a proper Expreſſion of their Thankfulneſs to our gracious God their liberal Benefactor, who conſiders *what is given to the Poor, as lent to the Lord* (f); and, having at *this Time* ſo remarkably preſerved their Subſtance from being the Spoil of rapacious Foes, it was doubtleſs *highly reaſonable*, that, as good Stewards of the manifold Gifts of Heaven, they ſhould clothe the Naked, feed the Hungry, and give Drink to the Thirſty.—

(e) *Eſth.* 9. 22. (f) *Prov.* 19. 17.

They ſent Portions one to another (g), in Teſtimony of their Union and Affection, and mutual Congratulations, on their merciful Preſervation from the Hands of the *common* Enemy.—It was meet that they who lay together in *Sackcloth and Aſhes, faſting, weeping and wailing* (h), ſhould rejoice together *on the Day which was turned unto them from Sorrow to Joy, and from Mourning into a good Day* (i).

They paid all due Honour to the Inſtrument of their Deliverance. *MORDECAI was great among the* Jews, *and accepted of the Multitude of his Brethren* (k): "Not only great above them, far more "exalted than they, but great in their "Eyes;" highly honoured and eſteemed by them, and his whole Conduct dear and acceptable to them. *When the Ear heard him, it bleſs'd him; and when the Eye ſaw him, it gave witneſs to him: He delivered* Thouſands from Deſtruction, *and hence the Bleſſing of* many *that were ready to periſh came upon him.*

Once

(g) *Eſth.* 9. 22. (h) *Eſth.* 4. 1—3. (i) *Eſth.* 9. 22. (k) *Eſth.* 10. 3.

Once more, The *Jews* appointed an annual Feſtival *(l)*, in Commemoration of the Divine Wiſdom and Goodneſs, ſo conſpicuous in their wonderful Deliverance, and enſnaring the Wicked in the Work of his own Hand; that they themſelves, their Children, and Generations yet to come, might ſet their Hope in God, the Hearer of Prayer, the Saviour in Time of Trouble, and the never-failing Friend of injur'd Innocence.

Laſtly, You may obſerve in the Text what Part many of the *Medes* and *Perſians* acted on this Occaſion; they *became Jews*, or rather pretended to become *Jews*, *for the Fear of the Jews fell upon them.*

We will not deny that the glorious Appearance of the God of *Iſrael* in delivering the *Jews*, *when Men would have ſwallowed them up quick*, might prove a bleſſed Mean of determining ſome Natives of the Land to embrace the true Religion, and ſincerely unite themſelves to that happy People ſo remarkably ſaved by the Lord, *the Shield of their Help, and the Sword of their Excel-*

 lency:

(l) *Eſth.* 9. 20.---32.

lency: But one might, perhaps, venture to ſay, that, by *many of the People of the Land becoming Jews*, the ſacred Writer means little more, than that *many* now pretended great Friendſhip for the *Jews*, and ſeemed ready to aſſiſt them againſt their Enemies. And if you underſtand this Phraſe, as we ſhall do, according to the Opinion of Interpreters, that many of the *Perſians* actually profeſſed *Judaiſm*, it may be juſtly obſerved, That their ſudden and haſty Change, and the Reaſon aſſign'd for it, gives too good Ground to think that this Change, as to the far greater Part, was *only* in Appearance; and their Profeſſion of *Judaiſm* a *mere Pretence* to ſcreen them from the juſt and impending Vengeance due to their wicked Deſigns.

The Text and Context, thus explain'd, naturally lead us, ſuitably to the Intention of our preſent Meeting,

1*ſt*, To meditate on our preſent Situation as ſimilar to *that* of the *Jews*, of whom it is ſaid, they had *Light and Honour, and a good Day*.

2*dly*,

2*dly*, To imitate them in making this good Day a Day of Gladneſs and Rejoicing.

3*dly*, To expreſs our Joy in the ſame ſocial, grateful Manner, according to the Nature of our Deliverance, and Genius of our holy Religion.

Laſtly, To make ſome Remarks concerning the pretended Subjection of the *Medes* and *Perſians* to the *Jewiſh* Inſtitution.

Firſt, We are naturally led to meditate on our preſent Situation as ſimilar to that of the *Jews*, of whom it is ſaid, they had *Light and Honour, and a good Day.*

The Parallel cannot be ſuppoſed to hold in every Inſtance, or in leſſer Matters; but, as to the great Lines of their Hiſtory, the Reſemblance is abundantly obvious; and that in reſpect — Of our Deliverance from the prodigious and impending Ruin to which we were expoſed;— The Victory we have obtained over our Enemies;— The Reſt we now enjoy from their lawleſs and violent Aſſaults;— and the Proſpect of future Peace and Tranquillity *.

1. Our

* I dare ſay, none will imagine me ſo fooliſh as to attempt the running a Parallel betwixt our Situation in all Reſpects

1. Our merciful Deliverance from the prodigious and impending Ruin to which we were expoſed.

A whole People devoted to Deſtruction, as in the Inſtance before us;—the deſign'd Sacrifice of their Blood-thirſty Enemies;—in

Reſpects and that of the *Jews*; but it will be univerſally admitted, that the Circumſtances of two Nations may in *ſome* Reſpects be *every Way* ſimilar, and in *other* Reſpects widely different, nay quite oppoſite; and that the Characters of Two or more Perſons may be the ſame in *one* View, when in *another* you will find no Reſemblance: Thus in the Caſe before us, tho' a thouſand Things may be ſaid to ſhew the different Situation of free-born *Britons*, the Subjects of a gracious Prince, and the *Jews* ſcattered up and down the Dominions of a *Perſian* Monarch; it will nevertheleſs remain true, that our Situation bears a near Reſemblance to theirs in the Particulars above-mentioned, firſt with reſpect to their Danger, and afterwards as to their Deliverance.—Again, tho' it needs no Penetration to ſee that the Character of *Haman* and his Abettors will by no means apply in every View to that of any Perſons amongſt us;—yet thoſe who formerly in a more imperceptible Way, or the Son of the Pretender and his Party who in an open and more hoſtile Manner, ſought of late to deſtroy our civil and religious Intereſts, may juſtly be conſidered as having acted the Part of *Haman* and his Abettors; their Characters agree in this main Point, that both ſought to ruine the Church and People of God.—Due Attention to this is all that ſeems neceſſary to the right underſtanding of the following Diſcourſe, and for preventing Cavils.

in the utmoſt Danger of loſing their ALL; — every Thing valuable in Life, and Life itſelf at Stake; is doubtleſs a proper Picture of our late melancholy Situation, when threatned with the utter Ruin of all our important Intereſts.

Here I ſhall only give Hints of what I have frequently, and more largely, ſet before you, eſpecially ſince the Commencement of theſe perillous Times.

The Injuſtice and Oppreſſion, Rapine and Plunder, Bloodſhed and Murder, hitherto occaſioned by this moſt wicked Rebellion; is but a faint Emblem of the *direful Miſery* and *Deſtruction* that would have attended its further Progreſs. What a frightful Scene of the moſt ſhocking Barbarities paſs before our Eyes, in Proportion as this *unnatural Monſter* is ſuppoſed to have made its Way once more through our dear Country!— "The Deſolation of God's San-"ctuary;— the Slaughter of his Servants;" — Numberleſs Innocents robbed, ſlain, maſſacred;— Friends and Acquaintances tearing each others Bowels;— Parents and Children embrewing their guilty Hands in

one

one anothers Blood;—Fire and Sword, War and Famine, ſpreading Miſery and Deſolation all around;—Horror and Anguiſh, Pain and Diſtreſs, everywhere triumphant.

One Enemy ſeeks to rob us of our Eſtate, —another to deprive us of our Friends,—a third to enſlave and oppreſs,—a fourth would wreſt from us our holy Religion:—But here is an Enemy the Compoſition of all Evil, who would at *once* deprive us of ALL thoſe Bleſſings, and bring upon us ALL this Miſery. Believe it, my Brethren,—our Nation and Church,—our Laws and Liberties,—our Bibles and Property,—ourſelves and Children, muſt all have periſhed in the overflowing Deluge.—Then farewel Freedom and Liberty of Conſcience; farewel the peaceable Poſſeſſion of the Sanctuary; farewel the pure Religion of Jeſus; farewel all the ineſtimable Privileges of the late happy Revolution, the Purchaſe of ſo much Treaſure and Blood.

Theſe are not mere Conjectures, or diſtant Probabilities, but the *almoſt neceſſary* Conſequences of the *ſuppos'd Succeſs* of our Enemies.—What could have been expected from

from *Rome*, but *Romiſh* Superſtition and Will-worſhip?—What from *France*, but *French* Tyranny and Oppreſſion?—What from an arbitrary Monarch, but the Chains of Slavery?—What from a reſolved Papiſt, but the Ruin of the Proteſtant Intereſt?—What from an idolatrous Prince on the Throne, *even ſuppoſing Force out of the Queſtion*, but the ſudden univerſal ſpreading of the fatal Contagion through City and Country?—What from lawleſs ſtarving Banditti, but the Spoiling of our Perſons and Goods?—And what from the bloody Houſe of *Stewarts*, but Fire and Faggot, Racks and Tortures?

Was ever a People ſo infatuated as ſome amongſt us, who would have exchang'd our moſt gracious and rightful Sovereign King *George* II. for one of this mercileſs Race, a mere Pretender to every Thing but Bigottry and Cowardice? How had the God of this World blinded their Minds, when willing to reſt our holy reformed Religion on the Word of a Papiſt, whoſe Principle it is to lie for God, and whoſe Hope of Heaven, if he hopes for a Heaven at all, muſt riſe in Proportion as he can deceive

and perſecute thoſe who differ from him? Witneſs the many Edicts of Popes and Councils, and the barbarous Maſſacres of too credulous Proteſtants.

Alas, my Brethren, had God in his Anger given us *ſuch* a King as this, or had we been gull'd over by falſe Appearances and fair Speeches, truſting to the *Honour of an imaginary Prince, or the Faith of a pretended Chriſtian* (a), we might this Day have been repenting our Folly in a Dungeon, or on a Scaffold. Sure you are not unacquainted with the perſecuting Spirit of Popery; you have not yet forgot what you have ſeen, or have heard, of the late unhappy Times, when Poverty and Want, Famine and Nakedneſs, Peril and Sword, were often the neceſſary Attendants of genuine Chriſtianity, and every publick Place the Theatre of the moſt inhumane Cruelties. Don't you know that our Anceſtors were rack'd and tortur'd, dragoon'd, and maſſacred, for no other Reaſon but worſhipping the Lord God of their Fathers after the Way which the Enemy ignorantly call'd *Hereſy?* Such like was the dread

(a) See the Pretender's Son's ſecond *Manifeſto.*

dreadful, the univerſal Ruin that threatned us; and proportionally good this Day of our great and happy Deliverance.

2dly, The *Jews* are ſaid to have had a good Day, in reſpect of the Victory obtain'd over their Enemies.

Heaven remarkably interpoſes in their Behalf.—The Lot, to which *Haman* ſubmitted, happily delays the Execution of his barbarous Deſign *(a)*:—Mean while a Saviour and Deliverer is raiſed up *(b)*;—The Fear of this mighty Deliverer falls upon his Enemies *(c)*;—The *Jews* are inſpir'd with Courage and Reſolution to ſtand for their Lives *(d)*;—They totally rout their Adverſaries with great Slaughter *(e)*;—and with ſmall Loſs to themſelves *(f)*.—Theſe Circumſtances

(a) Eſth. 3. 7. It was certainly a ſignal Interpoſition of Providence, that *Haman*, tho' intent on the immediate Deſtruction of the *Jews*, did ſubmit to have the Time determined by Lot; and that the Lot determined that eleven Months, very near the longeſt poſſible Time, muſt paſs ere he could hope, according to their Rules, ſucceſsfully to accompliſh his wicked Plot; whereby *Mordecai* and *Eſther* had full Time to defeat the intended Miſchief.

(b) Eſth. 4. 1. & ſeq. *(c)* Chap. 9. 3. *(d)* Chap. 9. 2. *(e)* Chap. 9. 5,—16. *(f)* This Circumſtance is plain from the whole Ninth Chapter.

ſtances lead us to reflect on the many ſignal and ſimilar Appearances of Providence in our Behalf, all tending to the compleat Conqueſt at length obtain'd over the Rebels.

When we, as the *Jews*, were under the Power and lying at the Mercy of our Enemies, they ſeem reſtrain'd, in a Manner almoſt as wonderful, from immediately proſecuting their wicked Deſigns.

The fatal Action at *Preſton* had given them all Advantages.—The univerſal Horrour and Surpriſe of our Neighbours in the Southern Parts of the Iſland, then deſtitute of the proper Means of Defence *(g)*, ſeem'd to open a Paſſage to the Capital itſelf.—And I may add, A ſtrange Conjunction of other Circumſtances, unhappy for us, favourable for them, threatned univerſal Deſolation. But our merciful God infatuated their Counſels. Inſtead of improving the Opportunity, they —give Way to Sloth and Indolence;—dream of ſcaling Walls without Ladders;—forming Blockades without guarding the proper Avenues; ſtorming Caſtles without a Breach;—and taking Forts thro' the mere Power of Im-

(g) Our Army at that Time was not arriv'd from *Flanders*

Imagination *(h)*;—hoping, at *one* Time, to bribe the moſt faithful Servant to betray his kind Maſter;—fancying, at *another*, to frighten, into a Surrender, the brave *Preſton*, who "never knew Fear but in his "Enemies Face *(i)*."

To proceed; We were once more *as a Prey in their Teeth*, and a poor feeble Bird already in the Snare of the Fowler, after the ſtrange Scene at *Falkirk*, *January* 17th 1745-6; a Day concerning which ſome for their own Sake may poſſibly wiſh, *Let Darkneſs ſeize upon it, let it not be joined unto the Days of the Year, let it not come unto the Number of the Months*; But a Day that ſhall perpetuate the Honour of the valiant *Huske*, and the Memory of a *Munro*, a *Whitney*, and many other valuable Officers then given up to the Slaughter; and doubtleſs a Day that ſhould ever be remembred by us with Thankfulneſs to the GOD of BATTLES, who, having the Hearts

(h) The Rebels at this Time had no Artillery proper for a Siege.—— *(i)* As the Rebels could have no Acceſs to the Property of General *Gueſt*, their Declaration of the 30th of *September* 1745, threatning the Eſtates of thoſe who were then in the Caſtle, muſt have been meant principally againſt General *Preſton*.—

Hearts of all Men in his Hand, made Fear take hold *even* of the Conqueror, and victorious Rebels remain the *harmleſs Spectators* of our ſcattered flying Army. Shou'd not this, my Brethren, give the more ſenſible Reliſh of preſent Happineſs, when we ſee the Enemy's Fury ſo remarkably reſtrained, ourſelves reſcued out of the Jaws of the Devourer, and brought back from the very Brink of Deſtruction?

It was *then* that the ſame God, who raiſed up *Mordecai* and *Eſther* for the Deliverance of the *Jews*;—who raiſed up King *William*, of immortal Memory, for the Reſtoration of our civil and religious Liberties, when all was well nigh loſt;—the ſame God, who ſaved us from utter Ruin at the End of the Queen's Reign, by the timely and peaceable Acceſſion of King *George* I. whoſe Name ſhall be in everlaſting Remembrance;—and to all theſe Bleſſings has added our preſent *Sovereign*, a juſt and Proteſtant King, the true Father of his People:—This ſame gracious God *then* ſent to our timely Aſſiſtance his Royal Highneſs the Duke of *Cumberland*, whom I may call the *ſpecial Gift* of Providence,

dence, endowed with uncommon Wiſdom in his earlieſt Years, cool and ſedate in the Heat of Youth, brave and intrepid as an old *Roman*, calm and ſerene as a *Marlborough* amidſt the Thunder of the Battle. May he grow in every Virtue, and ſhine with all the Graces of the Chriſtian! May a Life ſo important be ever precious in the Divine Sight! When Hundreds fall at his Side, and Thouſands at his right Hand, may the Evil not once come nigh him, having the ETERNAL GOD for his Refuge, and the MOST HIGH GOD for his Habitation!

Time will not permit me to conſider, however agreeable, the various Scenes of our *opening Deliverance*, from the Arrival of this *illuſtrious Prince* amongſt us, to the *memorable Day* of his compleat Triumph.

As the Fear of *Mordecai* fell upon his Enemies *(k)*; juſt ſo the Rebels, deprived of their natural Fierceneſs and uſual Intrepidity, had fled from *England* in wild Diſorder before a very few of the King's Troops under the Command of this heroick Prince; and, ſtruck

(k) Eſth. 9. 3.

ſtruck with the ſame Pannick on his Arrival in *Scotland*, they again fly from him in the utmoſt Confuſion and Precipitation, leaving behind them all the Marks of Cruelty and Horror (*l*). As to the after Aſſemblage of of theſe impious Bands, and their *increaſing Number*, it appears plainly from the Event to have been meant of Providence, that their Fall might be the greater, and our Deliverance the more compleat.

The many merciful Circumſtances, all conſpiring to promote this grand Deſign, cannot now be named.— One Thing is obvious, that Winds, Air and Seas were upon our Side; and that theſe very Appearances, which ſeemed at firſt to look towards them with a favourable Aſpect, proved fatal in the Iſſue.— Were any Part of our Forces ſurpriſed, and obliged to give Way?— They are led by the kind Direction of Heaven to the *very Coaſt* where the Enemy's Treaſure and Reinforcement from *France*

(*l*) One remarkable Inſtance of this was the blowing up of their own Magazine and the Church of *St. Ninians*, immediately before their Flight from *Stirling*, *February* laſt, whereby many innocent Perſons were killed.— See a Letter concerning this, printed lately at *Edinburgh*.

France falls into their Hand *(a)*;— The happy Effect of which is well known.— The Rebels, diſappointed of their Hopes, and deſtitute of the Means of returning again to the *Low Countries*, which might have been attended with the moſt direful Conſequences, were obliged to venture a Battle:— Thinking to have ſurpriſed our Army, *as in former Inſtances*, they ſet out under Cover of Night for our Camp;— But ſee again the Divine Agency! One Half of them loſt their Way, and the Whole were under the Neceſſity of retiring; fatigued, diſpirited, diſtruſtful of one another:— A favourable Opportunity, happily improved by the ever-watchful *Cumberland!* It ſeems ſcarce needful to remind you, that he directly purſued his tumultuous Foes, and forced them to an Action under ſeveral

(a) Every one will ſee, that the above Paragraph reſpects *mainly* the taking of the Money and Soldiers that were on Board the *Hazard Sloop*, who, being forced by the *Sheerneſs* Man of War to land near to my Lord *Reay*'s Houſe, were either killed or made Priſoners by his Lordſhip's Sons, *&c.* and thoſe very *Mackays* and *Munroes*, &c. under their Command, who, a few Days before, were obliged to fly from *Dornoch*, being ſurpriſed by the Rebels.—

Diſadvantages.— What follows?— Thouſands of the Rebels are ſlain,— many of them taken Priſoners,— all routed and diſperſed:— While, on the other Hand, God remarkably preſerved his Majeſty's Forces; few of them were wounded, and fewer of them killed *(b)*: A Circumſtance of great Conſequence at *all Times*, but more favourable in the preſent Caſe, when *(c)* "every brave Soldier, and much more "every valiant and experienced Officer, "is, as the Prophet ſpeaks, *more precious "than the Gold of* Ophir."

The Time of our Deliverance deſerves Obſervation: We were anxious, and ſometimes, I'm afraid, apt to repine becauſe this Rebellion had been of ſo long Continuance; but now, to every attentive Mind, there appears much of the Divine Wiſdom, and even Mercy itſelf, in that the Trial was not ſooner over, or farther lengthned out.— And ſure the Place of our Deliverance ought not to be paſt without due Notice, as

(b) Only two or three Officers, and perhaps not above Fifty private Men.

(c) Dr. *Dodridge's* excellent Sermon, Page 30. on Occaſion of the Flight of the Rebels from *Stirling*.

as attended with *this*, among other viſible Advantages, That our Army, being nigh the Strong-holds of the Enemy, have had the more immediate Acceſs to pluck up the Seeds of this Rebellion, and ſap its Foundations.— It is likewiſe to be carefully remembred, that a violent Storm of Hail and Rain, that had laſted for ſome conſiderable Time, and might have been extremely hurtful to our Fire-arms *(d)*, ceaſed juſt as the Battle began.— The Courage and Bravery of *every* Officer, and *every Soldier*, is no leſs remarkable; eſpecially conſidering the Pannick that had formerly ſeized many of them oftner than once:— But, above all, the Kindneſs and Interpoſition of Heaven is to be reverenced and adored, in the Preſervation of their ILLUSTRIOUS LEADER amidſt all the Dangers of the Field and Inſtruments of Death, when Thouſands of ſuch were flying about him, and pointed at him!— "Had God per-
"mitted the hurtful Sword to have ap-

 "proached

(d) The Battle of *Falkirk* is ſufficient to convince, that Wind and Rain may prove very hurtful to an Army who uſe for the moſt Part Fire-arms, eſpecially when fighting againſt broad Swords.

" proached *this precious Life*, ſurely the " Joy of our compleat Victory, and na- " tional Deliverance, would hardly have " been felt, and our Shouts would have " been turned into one univerſal Groan *(f)*." But our merciful God preſerved him, and has made him, as *Mordecai*, the great Inſtrument in the Divine Hand of bring- ing Salvation to an oppreſſed People; Sal- vation obtained in a Way agreeable to our warmeſt Wiſhes, great beyond our ut- moſt Expectations, and doubtleſs far beyond what we deſerve. What is ſaid concerning the *Jews*, is equally applicable to us; *In the Day that the Enemies of the* Jews *hoped to have Power over them, it was turned to the contrary, that the* Jews *had Rule over them that hated them, and ſought their Hurt* (g). Which leads me to obſerve,

3*dly*, That our happy Situation reſembles *that* of the *Jews*, in reſpect of the Reſt they enjoyed from the Fear, the Violence, and Oppreſſion of their Enemies, in con- ſequence

(f) Dr. *Doddridge*'s Sermon before quoted, Page 39.
(g) *Eſther* 9. 1, 2.

ſequence of the compleat Victory obtained over them.

According to the alarming Apprehenſions, and racking Thoughtfulneſs, of our former perplexed Situation,—proportionable to the Injuries ſuſtained,——and many more dreaded, for theſe Months bypaſt, from the rapid Progreſs, and growing Oppreſſion of the Enemy; ſo great will be the Reliſh of the Reſt we now enjoy.—Our Houſes ſafe from Fear,—our Streets free from Robberies,—our Cities no longer the *open Receptacle* of Thieves and Murderers,—the Country ſaved from their wild Ravages and Devaſtations,—the peaceable Poſſeſſion of the Sanctuary,—and our preſent Appearance in the Houſe of God under the Shadow of *lawful* Authority; are all included in *this Reſt* from our Enemies.

We may ſay with reſpect to avowed Rebels, with ſome Abatement in the Interpretation; *The Extortioner is at an End, the Spoiler ceaſeth, the Oppreſſors are conſumed out of the Land; the Habitations of Cruelty are once more become the Habitations of Juſtice; The Wicked ceaſe from troubling,*

and

and the Weary are at Reſt; ſweetly repoſing themſelves (the violent Storm being happily diſperſed) as in a ſafe Harbour; and again bleſs'd with the *free Exerciſe*, and *full Enjoyment*, of our holy Religion, and excellent Conſtitution, the great Means of our Happineſs here and hereafter; the Spring of all our Comfort in Life, and all our Hope in Death.

Laſtly, The *Jews* had a good Day, not only in reſpect of *preſent Reſt* from the Oppreſſion of their Enemies, but in regard there was Reaſon to expect the *Continuance* of this happy, peaceful Situation.

A Victory may be obtained, great Peace enjoyed, and yet all may again ſoon be overturned; but here many Things promiſed a more laſting Bleſſing:— The God, who had now delivered the *Jews*, reſteth in his Love; in him *is everlaſting Strength, and his Goodneſs endureth continually* (h).— The King, to whom they had been repreſented as a wicked, rebellious Sett *(i)*, is now perſwaded of their Innocence and Loyalty;

(h) *Iſa.* 26. 4. *Pſal.* 52. 1. (i) *Eſth.* 3. 8.

Loyalty; their moſt inveterate Enemies are no more, and their Abettors unable to make Head againſt them *(k)*.—*Mordecai* their beſt Friend and Deliverer was next unto *Ahaſuerus*, *ſeeking the Wealth of his People, and ſpeaking Peace to all his Seed* (l). A hopeful Proſpect indeed of their future Tranquillity and Advancement!—Your Thoughts have already prevented me in the Application of theſe Circumſtances.—Our Rock is as their Rock, their God our God, equally willing, equally able to defend and protect us, when praying to him, when truſting in him.——Again, vain have been the repeated Attempts of open or more ſecret Enemies to repreſent the Church of *Scotland* and its Adherents as a diſloyal ſeditious People, whoſe Loyalty and inviolable Attachment to the Proteſtant Succeſſion in the illuſtrious Houſe of *Hanover*, hath on this, and on all Occaſions, ſhined forth as the Light.——Further, as the *Jews* were, ſo is this Nation, happily delivered, I don't ſay from all our Enemies, of which afterwards; but doubtleſs delivered from vaſt Num-

(k) *Eſth.* 7. 10. & 9. 5, 8. (l) *Eſth.* 10. 3.

Numbers who ſought our Deſtruction. I need not repeat, that their Overthrow has been ſo great, and attended with ſuch favourable Circumſtances, for *reſtraining the Remainder of their Wrath*, that, if the Advantages now gained are rightly improved, may we not reaſonably hope for Reſt from their future Inſults? nay, may we not even hope from the over-ruling Providence of God, which makes the *Wrath of Man to praiſe him*, that what was intended to deſtroy, ſhall more firmly eſtabliſh, our happy Conſtitution; *thus ſnaring the Wicked in the Works of his own Hands*, as in the Hiſtory before us?

Once more, in Alluſion to the Character of *Mordecai*, and his Influence with *Ahaſuerus*; Permit me to obſerve, that the amiable Character of our Great Deliverer under GOD, his generous diſintereſted Zeal for the publick Good, and his Intereſt with his Royal Father, muſt greatly heighten the joyful Expectation, that, by the Bleſſing of God on his Endeavours, *Jeruſalem ſhall remain a quiet and peaceable Habitation.* More might be added to increaſe theſe growing Hopes:

Hopes: We have not only a Friend at Court, but a Friend on the Throne, *who ſincerely wiſhes the Welfare of all his People.* And what good Things may not our Children and Generations yet to come expect from his Royal Highneſs the Prince of *Wales* and his hopeful Iſſue!——A Prince whoſe lovely humane Diſpoſitions, which ſo eminently adorn his preſent Sphere, give the higheſt Reaſon to believe that he ſhall one Day become a true Nurſing-father to the happy Inhabitants of *Britain.*— Mean Time it ought always to be remembred, that our abounding Sins, if not duly repented of, and waſhed away by the Blood of Atonement, may ſoon provoke God to blaſt the pleaſant Proſpect; and we are certainly never out of Danger, when ſo many call themſelves OF US, and ARE NOT.—Having thus repreſented in what Reſpects our Situation is ſimilar to *that* of the *Jews*, of whom it is ſaid, *They had Light and Honour, and a good Day*; —We ſhall next ſhew, as was propoſed,

Secondly, That we ought to imitate them, in making this GOOD DAY a Day of Gladneſs and Rejoicing.—

This needs little or no Illuſtration. Evil Days don't more *naturally* call for Weeping and Mourning, *than* good Days call for Gladneſs and Rejoicing.—Gladneſs proportioned to the Happineſs in Poſſeſſion, or the Bleſſings hoped for.—If we find the *Jews* ſo glad and joyful,—what Cheerfulneſs, what Elevation of Soul may be expected from us!—Did thoſe who lived under the Old-teſtament Diſpenſation, *the Yoke of Bondage (a)*, and were at this Time ſcattered up and down the Dominions of a *Perſian* Monarch;—Did they rejoice on Occaſion of their preſent Deliverance from the Enemy, when, *notwithſtanding of the Probability of their future Reſt (b)*, they were ſtill in the Hands of ONE MAN, who might by ſome unforeſeen Accident be miſled to devote them once more to Deſtruction!—And ſhall we the Members of the New-teſtament Church, ſo lately reſcued from the Malice and Oppreſſion of a ſavage barbarous Race, ——again enjoying the precious *Liberty wherewith Chriſt hath made us free (c)*,—viſited with the pure Light of the everlaſting Goſpel,

(a) Gal. 5. 1. (b) See p. 38. (c) Gal. 5. 1.

Goſpel,—the happy Subjects of a *Britiſh* Government;——a Conſtitution, by the benign Influence of which, our civil and religious Intereſts are ſo well ſecured againſt the *lawleſs Attempts* of Fraud and Violence:——Shall we remain inſenſible of all this Happineſs?——Shall we not rejoice in the Poſſeſſion of ſuch darling Privileges, and the hopeful Proſpect even of greater Bleſſings? Conſider, my Brethren, *the Deliverance* which God hath wrought for us, *out of the Hands of our Enemies*, "with regard to the "*favourable* Aſpect which it has—upon our "Subſtance,—our Liberties,—our Religion, "and our Poſterity *(d)*;"——And let each View increaſe the joyful Senſe of our preſent peaceful and agreeable Situation, who amidſt ALL the Faults that may have been committed in relation to *this* or the *other* Particular, and ALL the Difficulties we may yet have to grapple with, are nevertheleſs, *upon the whole*, the happieſt People under Heaven.—Was this ineſtimable Treaſure, the RELIGION OF JESUS, and the LIBERTY

(d) See theſe Particulars beautifully illuſtrated in Dr. *Doddrige*'s Sermon already cited, from p. 8. to p. 24.

OF BRITISH SUBJECTS, in the utmoſt Hazard of being loſt? Do we ſtill enjoy theſe invaluable Bleſſings? Were ALL of us in Danger of being involved in the *common* Calamity? Do we ALL now ſhare in the *common* Happineſs? And ought not ALL to bear their Part in the univerſal Joy of this GOOD DAY?—Too too many in this City, I am afraid, cannot well ſuffer this Word of Exhortation, who, inſtead of rejoicing To-day with the Friends of Liberty, are lamenting over the *dying Hopes* of a Popiſh *Jacobite* Party.—Theſe we ſhall leave to mourn either their criminal Indolence in the Cauſe of God and their Country;—or their raſh and unguarded Speeches, to ſay no worſe;—or their ſinful active Hand, in aiding the Promoters of this monſtrous and unaccountable Rebellion.—Would to God that their Mourning may iſſue in that *godly Sorrow which worketh Repentance unto Salvation, not to be repented of* (e).——We go on to ſhew,

Thirdly, That the Text and Context calls all the true *Britiſh Iſrael* to imitate the *Jews*, by

(e) 2 *Cor.* 7. 10.

by expreſſing their Joy on account of this GOOD DAY, in *ſomewhat* of the ſame ſocial and grateful Manner, according to the ture of our Deliverance, and the Genius of our holy Religion.

Here a few Words muſt ſuffice, that the more Time may remain for the laſt Head of Diſcourſe.——

The Jews, as was already obſerved, *had Feaſtings and other publick Rejoicings*;—In which Repects you have not been wanting: And inſtead of exhorting you to Things of this Nature, however warrantable *under proper Limitations*, 'tis by far more becoming the Place where I now ſtand, to warn and caution you againſt running with *many* of the *Jews* to the ſame Exceſs of Riot *(a)*; leſt inſtead of the manly, religious Joy of the CHRISTIAN, you taſte only the low, earthly Gratifications of the HEATHEN or JEWISH Senſualiſt, whoſe grovelling Pleaſure, baſer than that of the Brute Creation, loſes itſelf amidſt the Fumes of intoxicating Liquors.

They

(a) See *Prideaux*'s Connections, Part 1. Book 5.

They gave Gifts to the Poor.— Your known Liberality, my Brethren, throughout all the Churches, ſuperſedes what might be ſaid for enforcing the ſtricteſt Imitation of this reaſonable and neceſſary Duty, eſpecially on Days of Thankſgiving for Deliverance from publick Danger:— You have often felt the exalted Pleaſure flowing from Acts of Charity and Beneficence;— You have frequently known, from your happy Experience, that it is far *more bleſſed to give than to receive.*

Go on, as the charitable Diſciples of Jeſus, to the more abundant Exerciſe of this Divine Grace, and you ſhall ſhare in the Joy of God himſelf, who delights, who glories in ſupplying the Wants of his needy Offſpring:— The neceſſitous Caſe of the numerous Poor we have always amongſt us, and the calamitous Circumſtances of the many Families and Orphans, reduced to the utmoſt Straits through the late mournful Situation of our Country, are ſo many loud Calls to open every Heart and Hand, that you may *give Gifts unto the Poor* according to your ſeveral Abilities; thus

ſhall

ſhall you expreſs, in a truly noble, Chriſtian Manner, your *thankful Gratitude* to the liberal Giver, and merciful Preſerver of all you now enjoy; and thus ſhall you *make to yourſelves Friends of the Mammon of Unrighteouſneſs, that, when ye fail, they may receive you into everlaſting Habitations* (b).—Again,

The Jews *ſent Portions one to another.*—Which may hint to us the many ſocial, endearing Duties, that ſhould ever adorn the Character of all true Proteſtants, and every honeſt-hearted *Briton*, eſpecially in Times of uncommon Danger, or uncommon Deliverances.—Fervent Prayers at a Throne of Grace for our Brethren and Companions Sake;—A generous Concern for one another's Welfare;—A warm Regard for the Proſperity of them who love and ſeek the Good of the Houſe of the Lord our God;—Mutual Acts of *ſpecial* Kindneſs and Affection; and the moſt vigorous, conſtant Endeavours in the Purſuit of each others Happineſs; Are all our undoubted Duty (c).—But ſuffer me to re-

(b) *Luke* 16. 9. (c) See *Pſal.* 122. 6,—9. *Phil.* 2. 4.

recommend, in a particular Manner, an Union of Hearts and Hands in the Meaſures which may be thought proper for promoting the Intereſt of Individuals, in a due Subordination to the Good of the WHOLE.——Private Differences, and Party-factions ſhould doubtleſs all ceaſe, when the common Enemy would come in like an overflowing Flood; one Heart and one Mind, in ſuch Times of mutual Danger, are our Glory and our Strength: If at Variance amongſt ourſelves, we are an eaſy Prey; but, if firmly united *as a City compactly built together*, vain ſhall be the Attempts of our foreign or domeſtick Enemies to ſcale our Walls, or diſturb the Peace and Proſperity of our Palaces.

But farther, *The* Jews *paid all due Regard to* Mordecai, Eſther, *their other Friends, and all the Inſtruments of their Deliverance.*—And, I perſwade myſelf, nothing will be wanting on your Part to teſtify the juſt Regard of your *grateful Hearts* to the Friends and Guardians of our excellent Eſtabliſhment.—You will agree with me, that it is not eaſy to expreſs how much Love and Reſpect we

owe

owe to the ILLUSTRIOUS PRINCE, the great Inſtrument in the Divine Hand of preſerving or reſtoring to us at this Time every Bleſſing that can make Life eaſy or happy: The GENEROUS HERO whom we ſee giving up, *for our Sakes*, with the Pleaſures and Honours of a Court, ſubmitting to the greateſt Hardſhips, and the moſt painful Labours, expoſing himſelf to the Changes and Injuries of Weather, to the Dangers, and even to all the Horrors of War;—Circumſtances which ought greatly to endear to us, and excite a peculiar Regard for, the KING and Royal Family, which produces ſuch ſignal Inſtances of *true Bravery* and *publick Spirit* in this effeminate and ſelfiſh Age.—You would not, I apprehend, forgive me, if I ſhould on this Occaſion omitt to mention the NOBLE PEER, of diſtinguiſhed Loyalty to his Sovereign, and Affection to his Country; who has often repreſented his Majeſty in our General Aſſemblies, in a Manner ſo acceptable to his Royal Maſter, and ſo advantageous and endearing to this

Church.—The HONOURABLE HIGHLAND CHIEF muſt not be forgot, whoſe *inviolable Attachment* to his Majeſty's Perſon and Government, and timely Services for both, no Man ever called in queſtion; the *unſhaken Fidelity* of whoſe Clan is one Inſtance, what probably might have been the happy Temper and Diſpoſition of many other *Highlanders*, had their Maſters been *equally* careful to inſpire them with the ſame Principles of Religion and Loyalty.—The TRULY GREAT MAN muſt not be paſſed in Silence, whoſe uncommon Qualifications fit him equally for ſhining in the Camp and on the Bench; and who, I may ſay, has been, with the Aſſiſtance of his NOBLE FRIEND, the great Bulwark of Loyalty in the more Northern Parts of our Iſland.—You have, I doubt not, already called to Mind, the GENIUS of *Scotland*, the Ornament of the Law, and Patron of Juſtice; of whoſe ſincere and valuable Friendſhip the *Britiſh* Conſtitution may juſtly boaſt.——To this Number of honeſt-hearted Whigs, every one

one will add the *true* SON of *ſuch* a Father, the late Servant of the Crown, whoſe Fidelity to his Truſt, and known Abilities for a higher Office, ſo eminently adorn his other amiable and growing Qualities.—Time forbids me to mention the other GREAT and GOOD MEN amongſt us, to whoſe kind Offices, during the Courſe of this Rebellion, we are *ſignally* indebted.——— But, when exhorting to give civil Honour and Reſpect to whom it is due, I muſt not forget to remind you of the *ſupreme Honour* and *profound Veneration* due to the GREAT GOD, the Author of *all* our Mercies, in reſpect of whom the Creature is *as* nothing, and at beſt only a Mean in the Hand of him whoſe *Arm alone brings Salvation*; to whom therefore all our Praiſes muſt aſcend, and in whom all our Joy ought to centre.—And this leads me to obſerve,

Laſtly, *That the* Jews *appointed an annual Feſtival* † *in Commemoration of the great Things*

† Some think they likewiſe appointed an annual Faſt, to keep in Mind that Sin had been the Cauſe of their Diſtreſs, and Prayer the Mean of their Relief.

which God had at this Time done for them.—And with reſpect to us who live under the more perfect Diſpenſation of Grace, which does not conſiſt, even as to its external Forms, *in Meats and Drinks*; we are the more bound to comply with the ſpiritual Meaning and Intent of ſuch religious Feſtivals, by ſhewing forth, in ſpiritual Sacrifices ſuited to the Genius of Chriſtianity, the marvellous Loving-kindneſs of our gracious God.——Doubtleſs from us may be juſtly expected—Souls magnifying the Lord, Spirits rejoicing in God our Saviour *(i)*, Hearts warmed with Love and Gratitude to our Almighty Friend, who has delivered our Souls from Death, our Eyes from Tears, and our Feet from falling *(k)*:—Mouths filled with the high Praiſes of the Lord God of *Iſrael*, who has ſo remarkably viſited and redeemed his People *(l)*:—Lives conſecrated to the Honour of the God of our Life, the Length of our Days, and the Rock of our Salvation *(m)*:—A firm Truſt in an all-governing Providence in every After-difficulty, which has ſo often, and

(i) *Pſal.* 116. 8. (k) *Luke* 1. 68. (l) *Pſal.* 116. 9. (m) *Luke* 1. 46.

and even at this preſent Time, lifted our Head above all our Enemies (*n*):— Juſt Notions of the Duty and Advantages of Prayer, now ſo happily experienced, as the bleſſed Mean of Heaven's Appointment for obtaining the Divine Aſſiſtance in the Day of Trouble (*o*):— The due Improvement of the Sanctuary-ſervice, and Means of Grace, of which we were ſo lately deprived (*p*):— Holy Jealouſy and Watchfulneſs over ourſelves, leſt, when God has ſpoken Peace, we ſhould return again to Folly (*q*):— By theſe and the like Exerciſes of pure and undefiled Religion, we are called to teſtify the moſt ardent Love, and active Gratitude, to the holy One of *Iſrael*, our God and our Redeemer (*r*); and thus perpetuate to lateſt Ages the Memory of his great Goodneſs.

I cannot conclude this Head without obſerving, that it ſeems highly becoming the Followers of the merciful Jeſus, when rejoicing in their own and the national Deliverance, to drop a Tear over the melancholy

(n) *Pſal.* 27. 1.——6. 2 *Tim.* 4. 17, 18. (o) *Pſal.* 50. 15. (p) *Revel.* 2. 5. (q) *Pſal.* 85. 8. (r) *Luke* 1. 74.

holy Circumſtances of many around them, —*Every Battle of the Warrior is with confuſed Noiſe, and Garments rolled in Blood* (s); a gloomy Night-piece, which ought doubtleſs to excite all the compaſſionate Powers of the human Mind.——How moving the Lamentations of the affectionate Wife, *for ever* ſeparated from the dear Partner of all her earthly Joys!—How affecting the Sighs of aged Parents, who mourn the Loſs of an *only*, a beloved Child!—How piercing the bitter Cries of the *helpleſs* Orphan, bereaved of a kind Guardian and Protector!—Alas, my Brethren, the brave, the pious GARDINER, "who "feared to ſin, but not to fight," is no more!—KER, once a lovely Youth, the Hope of his Country and the Darling of his Parents, has bid us a long Farewel!—How many at this Time ly bleeding in their Wounds!—What vaſt Numbers of thoughtleſs Souls have been of late hurried into an eternal World! and what an awful Proſpect lies before our unhappy Enemies, in Danger of ſuffering the juſt Puniſhment of

(s) *Iſa.* 9. 5.

of their Crimes! O that our merciful God and Father in Chriſt may give them their *Souls for a Prey*, and make them for ever ſhare in the Grace and Love of a forgiving Saviour!—How dreadful the Evil of Sin, whence come all theſe Wars and Fightings!—How earneſtly ſhould we long and pray for the bliſsful Time, when the GOD OF PEACE *ſhall make Wars to ceaſe unto the Ends of the Earth* (t), *and there ſhall be nothing to hurt or deſtroy in all his holy Mountain* (u).

We proceed, in the 4th and laſt Place, to make ſome Remarks ariſing from *the pretended Subjection* of the MEDES and PERSIANS to the *Jewiſh* Inſtitution, which in our preſent Situation demand the moſt ſerious Attention.—*Many of the People of the Land became* Jews, for *the Fear of the* Jews *fell upon them.*

1ſt, *When the Deſigns of wicked Men, who ſeek the Ruin of the Church and People of God, are happily diſappointed, many* Heart-enemies *become* Lip-friends.

What vaſt Numbers were ready to aſſiſt *Haman*

(t) *Pſal.* 46. 9. (u) *Iſa.* 11. 9.

Haman in the Execution of his barbarous Plot, while they could hope for Succeſs? Many of whom, *as the Text informs us*, deſerted his ſinking Intereſt, and immediately ſtruck in with the prevailing Party, *pretending* to become *Jews*, the Worſhippers of the true God, tho' at Bottom downright Idolaters; and would now be thought the very GUARDIANS and SAVIOURS of *that* People, whom a little ago they were reſolving to rob and plunder, kill and deſtroy with unrelenting Rage.

2dly, *Such diſguiſed Enemies are not always confined to a Corner, or to one Sett of Men; but may be found lurking amongſt all Ranks, and even ſometimes occupy the higheſt Places.* We ſee in the Hiſtory before us, the immediate Servants of the Crown, Miniſters of State, Rulers of Provinces, Lieutenants and Deputies, formerly the ſervile Dependents of *Mordecai*'s implacable Enemy *(v)*; all *now* feigning the higheſt Regard for the *Jews*, and moſt dutiful Submiſſion to *Mordecai*; *ſeemingly* deſirous to increaſe his Power, celebrate his Tri-

(v) *Eſth.* 3. 1,—6.

Triumphs, and advance his growing Honour (x). View the Palace, the City *Shuſhan*, the Villages and the Provinces, and there you ſhall find the moſt impious Heathen ſcreening himſelf under the Mask of the moſt religious *Jew*;—— Crowds of ſuch around *Ahaſuerus*'s Throne,—— vaſt Numbers of them in his Army,— many in Offices of civil Truſt,— nor any Place free from Swarms of thoſe Time-ſervers.

3dly, *Pretended Converts of this Sort to any Intereſt or Perſwaſion will on* certain *Occaſions, and for* a Time, *go all Lengths with its real Friends.*

If you appoint *any* particular Teſt, they are among the firſt who will ſubmit;— they will vow and ſwear,— addreſs and congratulate,— *ſeemingly* pray and give Thanks,— and perhaps lend a helping Hand to weaken in ſome Reſpects *that very* Party which they wiſh to ſupport, if by this Means they may deceive to *greater* Advantage, and afterwards *more effectually* deſtroy, thoſe who are fooliſh enough to rely on their falſe Pretences.— The many People of the Land, who became *only* the *nominal Diſciples* of MOSES,

(x) *Eſth.* 9. 3, 4.

yet *as* his *ſincere Followers* (according to the Opinion of ſome) ſubjected themſelves to all the painful Rites of the *Moſaic* Inſtitution *(a)*, and actually helped the *Jews (b)*, againſt thoſe who ſought their Hurt, when once they ſaw that the *Jews* had Power over them.

4thly, *When Perſons become Proſelytes* only *in Appearance, like thoſe taken Notice of in the Text, we may behold in them the true Picture of a finiſhed Hypocrite; than which there is no Character more odious in the Eyes of God and all good Men.*

Perſons devoid of Honour and Honeſty, ſuiting their civil and religious Principles to the Faſhions of the Times, or rather acting

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(a) What we tranſlate, *became Jews*, is but one Word in the Original, *viz.* מִתְיַהֲדִים and, in the Opinion of very good Judges, of ſuch a *ſtrong active* Signification, as to import *their ſtirring up themſelves by all Means*, to judaize, or to make themſelves be eſteemed *Jews*, leaving nothing undone that might clothe their Profeſſions of *Judaiſm* with an Air of Truth and Sincerity. – But, if any one ſhould apprehend that theſe Proſelytes were not circumciſed, or ſhould even think that their Profeſſions went no further than that of great Friendſhip for the *Jews*, and a ſeeming Earneſtneſs to aſſiſt them; yet what is obſerved concerning pretended Converts, in this third Remark, will nevertheleſs remain true in general, and is verified by daily Experience.

(b) Eſth. 9. 1, – 5.

a mere Part, and pretending to be what they are not;—*Jews* outwardly, *Heathens* inwardly;—In their Lips the Law of Kindneſs, in their Hearts helliſh Malice;—Open Friends, ſecret Traitors;—— Clothing the blackeſt Perfidy with the faireſt Appearances of Honeſty;---Calling the God of Truth to witneſs the greateſt Falſhoods;---Appealing to the Searcher of Hearts for the Sincerity of their lying Tongues;---Worſhipping in Appearance the true and living Jehovah, adoring in Reality dumb and deaf Idols; *Whoſe Blaſphemy we know, who ſay they are* Jews, *and are not*, but are of the Synagogue of Satan *(c)*.

5thly, *This ſeeming Change from one Profeſſion to another, proceeds uſually from the moſt unmanly and baſeſt Motives*, mere ſervile Fear *and* Dread: *Many of the People of the Land became* Jews, for *the Fear of the* Jews *fell upon them.*

Regardleſs of the Divine Precept, which ſtrictly prohibited all idolatrous Worſhip *(d)*; neglectful of Nature's Light, that

 plain

(c) *Rev.* 2. 9.

(d) We find that *Haman* had ſome Knowledge of the *Jewiſh*

plainly enough taught them the *Impiety* and *Folly* of worſhipping the Fire, or the Sun, the Moon or the Stars;—Inſenſible of the Beauty and Advantages of the true Religion as profeſſed by the *Jews*;—Unmoved with the mournful Situation of this innocent harmleſs People, given up to the Will of their wicked Adverſary;—they continued in their idolatrous Practices, impatiently waiting to aſſiſt at the intended Maſſacre of the true *Iſrael* of God.—But ſee now theſe cruel daſtardly Spirits, forſaking their Party and its GRAND ABETTOR, as ſoon as their own Fortunes and Perſons are in Danger;—Cringing to *Mordecai*, the Object of their Malice;—Courting the Favour of the *Jews*, the Objects of their implacable Hatred;—Submitting to Teſts of *Judaiſm*, *formerly* the Subject of their Scorn and Ridicule;—Nay, aſſembling themſelves in the Houſe of God, with thoſe they had aſſigned to Damnation:—Thus ſacrificing, from *mere Cowardice*, their Patron and their Brethren,

iſh Law (See *Eſth.* 3. 8.) and many of the *Perſians* muſt neceſſarily have known, by the *Jews* living amongſt them, that their Laws ſtrictly prohibited all idolatrous Worſhip.

thren, and (what will be dearer to every good Man than Life itſelf) their Principles, their Honour and Sincerity.

6thly, *It will admit of no Queſtion, that ſuch unfaithful, cowardly and ſelf-ſeeking Men are by no means to be truſted.*

Many of the People of the Land became *Jews, ſo far as* PUBLICK PROFESSIONS, and NATIONAL TESTS could make them ſo; but the *Jews* wiſely obliged them to witneſs their Sincerity by their After-conduct, ere admitted to their Society and Fellowſhip.

MEN whom no Favours can oblige,—whom no Principles of Juſtice and Equity can influence,—whom neither Reaſon nor Religion can gain,—and, as Slaves, are only to be won by the Laſh;—compell'd to become FRIENDS and BRETHREN, from the *mere Fear* of ſuffering *as* Enemies: Theſe indeed are FRIENDS and BRETHREN in whom one would do well to put no Confidence;—*broken Reeds, whereon if a Man lean, they will certainly go into his Hand and pierce him (e)*; and are doubtleſs no longer or further to be truſted *than* the con-

(e) *Iſaiah* 36. 6.

conſtraining forcible Cauſe continues to act. ——Suppoſe them free from this Dread of ſuffering, and they *naturally* return to their old Biaſs; their Wrath and implacable Enmity, inſtead of being thus removed, only breaks out the more violently, as the raging Sea, whoſe reſtleſs Billows, having been pent up for ſome Time, have afterwards broke down the incloſing Fence, and overflow all Boundaries with irreſiſtible Force. ——If any of the *Medes* and *Perſians* had been concerned in *former Conſpiracies* againſt the *Jews*, and had often vowed perpetual Friendſhip when ſaved from their deſerved Fate, whom nevertheleſs we find *Haman*'s *chief Accomplices* in his preſent barbarous Plot; would the *Jews* have again truſted theſe ungrateful perjur'd Men, whom the moſt ſolemn Oaths could not bind, nor repeated Pardons reclaim from the Error of their Way?——Again, had there been, amongſt the Subjects of King *Ahaſuerus*, a SETT of MEN who would not venture a *Darick* (*f*) in the Cauſe, which they on all Occaſions declared to be the Cauſe of God;—or who had

(*f*) A *Perſian* Coin, about 1 *L.* 5 *ſh. Sterling.*

had deſerted, on the *firſt Approach* of Danger, ONE whom they called the LORD's ANOINTED;——MEN who had no Fortitude to profeſs what they alledged to be of Divine Original, when ſuch Profeſſion was attended with the *ſmalleſt* Loſs;—and had *now changed their Gods* rather than run *any temporal* Hazard;——*Mordecai*, I dare ſay, would not have thought it extremely ſafe *to meddle with Men thus given to Change*; far leſs would he have entruſted them with a Share in the Management of the *Jewiſh* Conſtitution; *eſpecially* if all their Maxims of civil and religious Polity *taught*, nay *oblig'd* them to deſtroy that Conſtitution by every poſſible Method of Fraud and Violence, Cruelty and Oppreſſion.

Once more: It follows as the juſt Conſequence of all we have ſaid, that thoſe that call themſelves of a People *and* are not, *generally prove* that *People's moſt inveterate Enemies, againſt whoſe fatal Contagion the utmoſt Precautions are neceſſary.*

It will be admitted, that we are ſeldom in greater Hazard than when in the Houſe of *pretended Friends*, and that Wounds received there

there are by far the moſt dangerous.—— A Viper lurking in one's Boſom has immediate Acceſs to prey upon the Vitals, and, if not inſtantly pluckt out, will ſoon ſuck the very Heart's Blood.—An *open Enemy* warns you of his Approach, that you may prepare for the Attack; but a *ſecret Traitor* reaches a deadly Blow while you ſuſpect no Harm, or, *Judas*-like, betrays you into the Hands of Murderers with a Kiſs.—Common Prudence, the Law of Self-preſervation, Regard to the Publick, and every juſt Principle of Action, make it neceſſary that the Governors of *Cities* and *Kingdoms* ſhould ſearch out ſuch perfidious Men, leſt they impereceptibly ruine the very Intereſt wherewith they are intruſted, and which they profeſs to ſerve.——It may in *ſome Inſtances* be difficult to ſee thro' *all* the Diſguiſes of ARCH-TRAITORS, but in moſt Caſes the Mask is too thin to ſcreen from the diſcerning Eye.—Sure it was eaſy to obſerve, that *thoſe* of whom the Text ſpeaks were in all Probability only acting *a mere Part*, being hitherto *Iſrael*'s avowed Enemies, and having never once thought of profeſſing *Judaiſm*, till

till *Mordecai* was great at Court, and his People honoured with ſignal Marks of the Royal Favour *(a)*.——As to others, who had not ſo openly appeared in the Intereſts of *Haman*, and poſſibly had *ſometimes* aſſembled themſelves with the *Jews*; they would no doubt now talk much of their ſecret Friendſhip for *Mordecai*; narrate many of their ſpecial Services in behalf of his People, which none *ever before* heard of; and would not fail to brand the wicked Plot of *devoting ſo many peaceable Subjects as Sheep to the Slaughter*, with all the odious Names which it juſtly deſerved.——But methinks, yet unacquainted with the *Shibboleth* of the *Jews*, their very Speech would betray them: And if we ſuppoſe them formerly admitting, tho' by way of Lamentation, that Subjects being the Property of Princes, and *Haman* having obtained the Royal Mandate, had doubtleſs a juſt Title to treat *Jews* under *Ahaſuerus*'s Juriſdiction according to his Will and Pleaſure;——conſenting tacitely at the ſame Time to the injurious Reflections caſt on theſe *Iſraelites*, as a deſpicable ſeditious

(a) Eſth. 8. throughout.

Sett, who could not well be tolerated in Conſiſtency with the true Intereſt of the Nation *(b)*;—or talking, tho' with ſeeming Regrete, if you will, how *ſurpriſingly* the Fates had proſpered *Haman*'s Enterprize, and were ready to crown his utmoſt Wiſhes with the deſired Succeſs;—readily allowing that in vain did any oppoſe what Heaven had decreed, and had ſo far countenanced; to whom Prayers for the Welfare of the *Jews* were as *the Flie in the Apothecary's Ointment*, which ſpoils the Savour of the whole:—Or if you figure ſome of theſe *Perſians*, ſcarce able to conceal their Joy while the *Jews* were faſting and mourning, employing the Hours of publick Worſhip in artful Stratagems to pave the Way for the more effectual Execution of this *bloody Decree*, and opening every Paſſage to the deſigned Actors of the fatal Tragedy:—Or if you admit that others of the *preſent Proſelytes* were at firſt extremely cool in the Cauſe of the *Jews*,—who inſtead of taking Counſel with their Friends, paid (to the Conviction of all) undue Regard to their Enemies;—and

(b) Eſth. 3. 8.

and were at length found *ſollicitouſly contriving* how to remove from the City *Shuſhan* ſuch as were bound in Honour to have helped the oppreſſed *Iſraelites*: —— On theſe Suppoſitions, it would have required no great Penetration, to diſcern the *Heathen* under the Diſguiſe of the *Jew*.——One could have been at no Loſs to know whence their after flaming Profeſſions in behalf of *Judaiſm* had its Riſe, and what Regard would have been ſhewn to them by *Eſther* and *Mordecai*.

It is indeed very poſſible that there were in *Ahaſuerus*'s Court ſome more cautious Hypocrites, whoſe *profeſſed Friendſhip* for the *Jews* might have been of longer Date, and who had called themſelves of *Iſrael* from their firſt Appearance in publick Life.——But ſuffer me to ask, Were theſe Men *eminently* active in promoting the moſt pernicious Schemes *equally* hurtful to their Sovereign and Fellow-ſubjects?——Did they ever attempt to have removed from before Queen *Eſther* all that wiſhed well to *Jeruſalem*, and ſought the Good of the Houſe of the Lord our God?——Were they concerned *oftner*

than once in projecting Laws to divide and oppreſs the Church of *Iſrael?*——Did they fold their Hands, when the Decree was *firſt iſſued* out to kill and deſtroy the *Jews?*——Did they remain unactive when the fatal Plot *ſeemed juſt ripe* for Execution?——Were they even a *dead Weight* on every Meaſure propoſed for averting the impending Vengeance?——Did they ſeem willing that a whole Nation ſhould periſh, *rather than* that their private Malice ſhould not have full Vent on thoſe who differed from them?——Were the *true Children of Zion* the Objects of their Hatred, Contempt and Revenge?——And in fine, who were their chief Companions, Aſſociates, Servants, Favourites?—With whom had they the moſt intimate Connexion?——Or who had received diſtinguiſhed Marks of their Favour?——Do you anſwer me, *The known Enemies of the Jews?*—Then, ſuppoſe theſe *Perſian-Jewiſh* Courtiers to have paſſed under any Name you pleaſe, call them *Infidels* or *Believers*, *Heathens* or *Jews*, I am bold to ſay, that Power and Influence in *ſuch Hands* muſt have appeared to all the *Jews*

a ſtrange Way indeed of promoting their trueſt and beſt Intereſt.——The ſmall Aſſiſtance which their Dependents poſſibly gave to *MORDECAI*, when once the Fear of the *Jews* fell on the People of the Land and no Man could withſtand them, was, methinks, too trifling a Pretext for their *Satraps* to merit any Favour, or gain any Credit with the wiſe and prudent *Mordecai*; who without doubt conſidered the diſcrediting *Summer-day Friends*, as one of the moſt effectual Means by which he ſought the Wealth of his *real People*, and ſpoke Peace to all his *true* Seed.

I might have inlarged theſe Remarks, and added many others that deſerve our Regard, but have already exceeded the intended Limits of this Diſcourſe;—and ſhall therefore leave the further Illuſtration of this Argument to every one's particular and After-reflection. *We ſpeak as unto wiſe Men; judge ye what we ſay.*

May

May the Eyes of our gracious Sovereign be ever towards the Faithful of the Land!—The Righteous be always in Authority under him, and his People always rejoice!—May Peace remain within our Walls, and Proſperity within our Palaces!—May Zion's God abide our God for ever and ever, and our Guide even unto Death!

FINIS.

ERRATA.

Page 23. Line 24. for *Acquaintances*, read *Acquaintance.*
P. 55. l. 6. for *Worſe ſtill*, read *the fatal Source of.*